

ISSUED MONTHLY

VOL. 47

No. 6

THE
MISSIONARY LINK



FOR THE
WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA

JUNE, 1916

ADDRESS.—MISSIONARY LINK, ROOM 67, BIBLE HOUSE, NEW YORK

SUBSCRIPTION, 50CTS. PER ANNUM

Entered as second-class matter at the New York, N. Y., Post Office, 1896

TABLE OF CONTENTS

IN EASTERN LANDS.		FOR MISSION BANDS.	
Our Evangelistic Missionaries . . .	4	A Sunday School in Shanghai	
A Simple History. Susan A. Pratt . .	4	Mary J. Irvine	10
A Country Station in Japan . . .	5		
Lepers in Japan. Julia H. Bronson . .	6		
Village Sunday School Work.			
Margaret Jones	7		
HERE AND THERE.		ITEMS OF BUSINESS.	
"Keep Innocency"	8	Treasurer's Statement	12
An Impression	8	Endowed Beds Mary S. Ackerman-Hoyt	
The American Centenary Clock		and Maria Ackerman-Hoyt Me-	
Emilie S. Coles	9	morial Hospitals	13
An Opportunity	10	Fatehpur, India. Endowed Beds Lily	
What Japan Needs	10	Lytle Broadwell Memorial Hospital	13

THE MISSIONARY LINK

This organ of the "Woman's Union Missionary Society of America" is issued monthly. Subscription, 50c. a year. Life members will receive the MISSIONARY LINK gratuitously by sending an *annual request* for the same.

"What? and Why?" is a leaflet giving a brief account of the Society and work in the form of question and answer "Mission Band Leaflets" are original stories written especially for this portion of our work.

Editor of the MISSIONARY LINK, Mrs. F. S. Bronson, 67 Bible House, New York.

OFFICERS OF THE WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA

President

MRS. SAMUEL J. BROADWELL

Vice-Presidents

New York

MISS E. S. COLES
MRS. Z. S. ELY
" J. E. JOHNSON
" DEWITT KNOX
" H. L. PIERSON
ALBERT G. ROPES
V. H. YOUNGMAN

Brooklyn

MRS. S. T. DAUCHY
" FRANK H. MARSTON
" PETER MCCARTEE
" L. R. PACKARD
" E. E. ROBINSON
MISS IDA P. WHITCOMB

Philadelphia

MRS. WM. W. FARR
GEO. E. SHOEMAKER
ABEL STEVENS
WM. WATERALL

Albany, N. Y.

MRS. J. TOWNSEND LANSING
MRS. G. DOUGLAS MILLER

Vice-Presidents

Syracuse, N. Y.

MRS. ROBERT TOWNSEND
New Brunswick, N. J.
MRS. CHARLES DUNHAM

Summit, N. J.

MRS. MINOT C. MORGAN
" F. S. PHRANER

Morristown, N. J.

MRS. F. G. BURNHAM
MISS E. M. GRAVES

Princeton, N. J.

MRS. ARNOLD GUYOT

Boston, Mass.

MISS M. B. MEANS

New Haven, Conn.

MRS. F. B. DEXTER

Rockford, Ill.

MRS. RALPH EMERSON

Chattanooga, Tenn.

MRS. WILLIS C. BRIGHT

St. Louis, Mo.

DR. MARY H. MCLEAN

FORM OF BEQUEST.

*I give and bequeath to the "Woman's
Union Missionary Society of America,"
Incorporated in the City of New York,
February 1, 1861, the sum of—
— to be applied
to the Missionary purposes of said So-
ciety.*

Treas.—JOHN MASON KNOX, ESQ. Asst. Treas. { MISS CLARA E. MASTERS
MISS ELSIE E. MCCARTEE

Auditor—MR. FRANK H. MARSTON

Home Corresponding Secretary—MRS. WM. W. CLARK

Recording Secretary—MISS ALICE H. BIRDSEYE

Corresponding Secretary for Allahabad—MISS ELIZABETH B. STONE

Corresponding Secretary for Calcutta—MISS ALICE C. MOFFAT

Corresponding Secretary for Cawnpore—MISS E. W. BEERS

Corresponding Secretary for Fatehpur—MRS. H. S. FULLERTON.

Corresponding Secretary for Jhansi—MRS. WM. W. CLARK

Corresponding Secretary for China—MRS. S. T. DAUCHY

Corresponding Secretary for Japan—MRS. CALVIN PATTERSON

Checks payable to Woman's Union Missionary Society of America, 67 Bible House, New York

"The Woman's Union Missionary Society of America" was organized in November, 1860, and incorporated in New York February 1, 1861.

Entered according to Act of Congress in the year 1878 by the "WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA." in the Office of the Librarian of Congress at Washington

THE MISSIONARY LINK

VOL. XLVII.

JUNE, 1916

No. 6

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

ORIENTALS IN AMERICA.—*"The Christian,"* commenting upon the work of Oriental Christians on the western coast of our country, feels that they are "setting an example to church members in general by the extent and earnestness of their missionary activities." Mention is made of Chinese Christians in San Francisco, who, working on Gideon lines, have supplied the Chinese hotels of the city with Bibles. There is a Japanese Missionary Society of the Pacific Coast which not only works for its own people, but is planning to take up definite mission work among the Hindus of California. There are many Sikhs working for Japanese employers on farms and elsewhere.

THE BIBLE AND ITS INFLUENCE ON CHINESE CIVILIZATION.—The Rev. Dr. John R. Hykes, for many years a missionary of the American Bible Society in China, gave a most interesting address at the World's Bible Congress in San Francisco, in which he brought out the fact that many of the changes for the better in Chinese life, character, customs and government can be traced directly to the influence of the Bible. The Scriptures have been translated into Chinese not alone by missionaries, but Choufu, Provincial Treasurer of Shantung, in conjunction with the well-known Li Hung-Chang, copied out the entire Bible in the literary language, in order to acquaint the literati of the country with its contents and remove prejudice against Christianity. In some Chinese Government Schools the Bible is now used as a text-book. Dr. Hykes attributes to its influence such reforms as the abolition

of torture, decrease of infanticide, the present frowning upon foot-binding, abolition of opium-smoking, the adoption of a national scheme of education and many other improvements in the condition of society in China to-day.

THE "INSTITUTIONAL CHURCH" IN THE ORIENT.—The Chinese *Recorder* reports a young Methodist Church in Foochow, begun only a year ago, as having won the name of an "Institutional Church." Its very Chinese name is significant, for it is called "The Church of Lofty Friendships." Some of its institutions are a boys' day-school, a girls' day-school, a kindergarten, and a reading-room. It uses moving pictures, exhibits and popular lectures in order to bring its trained workers and the people at large into relationship with one another that the latter may be won by the Gospel. Its parlors are in constant use. It has a strong committee for helping the poor. Best of all, these "means" are being justified by the accomplishment of their ends—bringing people to Christ and building them up in the faith.

The Institutional Church in Japan, especially in Tokyo, has passed the experimental stage. The Rev. William Axling summarizes the work of a Tokyo church, the Misaki Tabernacle, as follows:

Evangelistic. Sunday Services, Week-Night Evangelism, Sunday Schools, Bible Classes, Evangelistic Band, Young Men's Society.

Educational. Night School for Men, Afternoon School for Women, Kindergarten, Mothers' Club, Saturday Public Lectures.

Social Service. Men's Friendly Society, Nurses' Neighborhood Visiting, Apprentices' Welfare Work, Working Girls' Welfare Work, Day Nursery, Children's Clinic, Children's Playground, Free Legal Advice.

OUR MISSIONARIES ON FURLOUGH IN AMERICA

Dr. Mary Getty has lately arrived from Jhansi, Dr. Grace Spencer from Fātehpur, Miss Elizabeth McCunn from Jhansi, and Miss Clara M. Beach from Cawnpore. Miss Mary E. Tracy and Miss Lucy Tappan of Yokohama arrived in Vancouver on May 6th. Miss Susan A. Pratt of Yokohama plans to return to her field in late summer.

IN EASTERN LANDS

OUR EVANGELISTIC MISSIONARIES *In China:*

In India:

ALLAHABAD.—Miss Emma Bertsch, and Indian assistants.

Day and Sunday-schools, Zenana work.

CAWNPORE.—Miss Clara M. Beach (on furlough), and Indian assistants.

Day and Sunday-schools, Zenana work.

JHANSI.—Miss Elizabeth McCunn, and Indian assistants.

Evangelization in the Mary S. and Maria Ackerman-Hoyt Hospitals and Dispensary, day and Sunday-schools, Zenana work.

FATEHPUR.—Miss Ellen Todd, Miss Durrant, and Indian assistants.

Women's Home, Sunday-school and Zenana work.

SHANGHAI.—Miss Mary J. Irvine, Miss Elizabeth Irvine, Chinese assistants and Bible Women.

Evangelization in wards, clinics, and Stevens Maternity of the Margaret Williamson Hospital, house-to-house visitation, country itinerating, Sunday-schools, school for Bible Women.

In Japan:

Miss Susan A. Pratt (on furlough), Miss Clara Alward, Japanese assistants and Bible Women.

City and country evangelistic work, nine out-stations, Sunday schools, work in factories, orphanages and schools, Training School for Bible Women.

JAPAN

A SIMPLE HISTORY

By SUSAN A. PRATT

"I WANTED to send you a beautiful Christmas gift, and I think I am sending one that will please you more than anything else I could give you."

This came in a letter received just about Christmas time from one of our former students, and the gift she sent me was the assurance that her father had given his word that she need never marry against her will. The issue had been that common and difficult problem that comes to nearly all our Christian girls—marriage to a non-Christian. The father had promised too that she might give up her life to missionary service, if she thought it worthy of her devotion.

This young worker is Wasa Nakajima, and I should like to tell you the short and simple story of her life and how she became a Christian, and then a worker for others.

Her childhood was spent with her parents in a mining village, but when still young she came to live with an uncle and aunt in Yokohama, and became a day pupil in our boarding school. Soon Wasa and her little sister,

also a pupil, became Christians. Wasa made very wonderful progress in English. At one time she had almost decided, with her father's permission, to go to America for advanced work in English, that she might become a superior teacher. It was at that time that God spoke to her heart, and instead of seeking higher education in America, she entered our Bible Training School with the idea of becoming a real Christian worker. In the Bible School she grew spiritually, loved her Bible study, and went into the Sunday-school and evangelistic work, that is a part of the training, with zest. Her younger roommates felt they had the dearest "room-mother" in the school.

When summer vacation came, Wasa was sent to her own village to introduce Christianity there. This was not an easy field, but her letters were most enthusiastic. She opened a village Sunday-school, and the children became so interested that during the following winter they met frequently by themselves, reviewing hymns and memory verses and reading a Bible lesson. Sometimes I sent these children cards and lesson papers, and from that time until now, several years later, I have received interesting letters from them.

During Wasa's second holiday at home, her family began to show a real interest in Christianity, and now her mother is a faithful Bible student, and her father seems to have real faith in Christ.

These two summers at home and her third holiday in one of our own country stations, gave Wasa the practical experience she needed to become a "real missionary," almost a foreign missionary, for soon after her graduation she crossed the straits at Shimonoseki to work in that new-old land which we have known as "Korea," but which is now "Chosen." In Chosen she worked among the Japanese, while her younger sister, who followed later, became a teacher in a school for Korean children. Wasa's influence among young women was great. She also helped in the editing of a little Christian paper. On my own visit to Seoul I was delighted to see some of the results of her work. Over fifty women came out to attend the special meeting held at that time.

Wasa is now in a large mission-school in the south, teaching Bible and doing outside evangelistic work, but her heart is in Chosen, and some day she hopes to return to carry on the work she loves there.

It was when she visited her parents last summer that difficulties arose. Parents are always anxious about the future of their children, and plan advantageous marriages for them as early as possible. Wasa's father wanted her to marry a non-Christian. But his heart had been touched by the Gospel, and probably this is why he did not insist—but only urged that Wasa should consent. Her consistency and patience won the day, and this brings us back to the beginning of this sketch, the Christmas gift that traveled across sea and land to bring me joy.

This is something she wrote in a recent letter: "More and more I see how happy and blessed a thing it is that He allows me to have a part in the work of His Kingdom. Please pray for me that I may be always true and loyal in the service of my Master."

This is what a mission home and Christian training has meant to one of Japan's many daughters. It is workers like these that our Bible Training School is seeking to prepare for service, and send out to bring the women and children of their own land to the Saviour. The rural population, where a large proportion of our trained women are at work, numbers forty million still unevangelized people, of whom a great number are women and children.

Among these the native Bible woman finds her sphere of work.

It is a tremendous need and a marvellous opportunity. Everywhere in Japan, at present, doors are open to the evangelistic workers. The spirit of dissatisfaction with the old religions is very marked, and never before has there been such a spirit of inquiry into the True Way. Japan is calling for many many more Christian workers. Pray that many young women may heed the call and give themselves to the great work.

A COUNTRY STATION IN JAPAN

FRRIENDS sometimes ask, "In your women's work, just what is a 'Country Station?'" The following description by Miss Pratt, of our Yokohama Mission, of one of the country stations carried on by our missionaries and Japanese workers, will give a fair idea of them all.

"The Chapel at Iwamoto stands in a village near the base of beautiful Mt. Fuji. Lately the audience room has been enlarged, through the generous help of friends at home. It is a Japanese room with no chairs, the floor being covered with soft mats on which the congregation, or the Sunday school, or the women's meeting, sit in orderly rows. At one end is a little platform for the speaker, and a tiny organ which the Bible woman plays for the singing. From the wide windows one has a wonderful view of Japan's matchless mountain. Back of the main audience-room are two small rooms, one matted, the other a kitchen, and in these, two Bible women live. They are very much like ordinary home-making women of America, in trying to make their little quarters cosy and attractive with their personal belongings.

This little chapel is a real centre for Christian work. Five different Sunday schools are conducted each week in Iwamoto and outlying districts. One of these Sunday schools is very large, and all are busy growing. On Sunday a regular service is held. The Bible women are the pastors of the flock. Why not, when there is no man in all that region to do the work? There is also a mid-week prayer-meeting, and besides these, a special women's meeting and classes for Bible study are held. The Bible women visit the village houses, distributing tracts, inviting to the Chapel, and teaching the women in their own homes of Christ and His love."

LEPERS IN JAPAN

JULIA H. BRONSON

MY years in Japan have never shown me a sadder sight than the poor lepers, of whom there are many. Occasionally, especially during my first years there, I met them on the public highways or city streets begging, but now the Government seems better able to care for them and one does not meet so many. I remember a little leper boy who used to beg on a hill I often climbed. When I first saw him, the disease had made little progress and could scarcely be recognized. I saw him again after an interval of several months, and can never forget the shock of surprise as I saw the terrible havoc the dread malady had wrought in so short a time.

Once some friends and I on a walking excursion in the mountains, passed through a whole village of lepers, men, women, little children and babies.

One day a friend, a lady missionary, was walking along the road leading to her little country cottage where she sometimes went for rest. Hearing a subdued noise like a moan, she stopped. There by the road-side in the cold and rain lay a wretched bundle of rags, which proved to be a leper, fallen by the way, too ill and weak to go on. He had lain there all night in the rain. His story, heard afterwards, was a very pathetic one. He was still a young man, and had had a good education, bright prospects and was full of hope when stricken. As the disease developed he was feared and shunned, and at last could obtain no work, being finally reduced to begging. Sick unto death, weary, and homeless, without even a roof nor a pillow, this proved to be the last stage of the journey. My missionary friend first flew to the village to entreat help, but the disease was so feared that no one would even lend a cart. Nothing daunted, the missionary and her Bible woman lifted the poor creature into her own jinrikisha, and one pulling while the other pushed, for no man would help them, the lady from Albany, New York, and the frail little Bible woman from Tokyo, succeeded in getting him to their cottage.

There, in an airy and clean outbuilding that had formerly been used for the missionary's orphan protégés, she undressed and bathed him and put him into a clean bed, his first for many months. He lived a few days, and during that time wrote his history in excellent Chinese characters, the disease having made such inroads on his throat that he spoke only

with the greatest difficulty. This is the story of how one of God's faithful servants on the mission field took in "one of the least of these" and ministered to him in his last extremity. At the very end of the long, hard journey, he heard of his Saviour, heard prayers to the Father, heard the promises of God, and died quietly in peace.

After my return to America I heard of that missionary's death—rather I am sure that for her it was an abundant entrance into Life. Can we not almost hear that welcoming Voice that surely fell on her ears—"I was a stranger, and ye took Me in, naked and ye clothed Me, sick and ye visited Me"? What a reward!

My other story is a short one. In a village where one of our own country stations is located lives a poor man, now far gone in the dreadful disease. He is a Christian, and always when our own evangelistic missionaries visit the place, they call at his house to say a word of cheer and comfort. They do not go inside, which is not considered safe, but sit down on the clean porch, and talk with the poor sufferer just within the door. I remember the last time I went there with Miss Pratt, a little more than a year ago, how kind and compassionate she was, telling bright bits of news, all about the work going on at the station, about Yokohama experiences, everything indeed that could entertain him. Then she prayed with him and we sang hymns together. As we left, the man said: "I read in my Bible how our Lord Jesus went as a guest to the house of Simon the leper"—then with utmost simplicity and an indescribable look of pathos on the poor marred face, he added,

"And *you* have come to mine."

Christian work is being done among these poor wretched people. Government hospitals for lepers are visited by missionaries, and missions for lepers are at work in Japan. An English lady, Miss Riddell, in Kumamoto, has devoted many years to the opening and carrying on under her own supervision, of a leper home. Her home has such a beautiful name—"The Hospital of the Resurrection of Hope." She was, I think, the first European lady in the Empire to be decorated by His Majesty the late Emperor, because of her devotion to his unhappy subjects. Such love as this, is ever the missionary's best apology for the Gospel news she brings.

The love which these poor lepers have for beauty, is very touching. One man in Miss Riddell's Hospital, pitifully marred by the disease, is passionately fond of gardening, raising the most beautiful chrysanthemums in

autumn, and iris in spring. The latter are said to equal in beauty any grown in that part of Japan.

On the island of Oshima is a Government Leper Hospital, and this is regularly visited by the Rev. Mr. and Mrs. Erickson, two devoted missionaries of the Southern Presbyterian Board. In the Hospital they found a leper poet. He is now an earnest, baptised Christian. A beautiful and poetic soul lives in that ruined and loathsome temple. Each of his poems is an exquisite gem. Here are three, the translations having been very kindly made by Mrs. Erickson:

MORNING

What joy it is at early morn to meet
Beside the sea, with those who love our Lord
And whom we love; and there to read the Word
And lay our burdens at our Master's feet.

EVENING

The red sun dips into the shining sea,
And marks the ending of the winter days;
Along the land the calm of evening steals,
While all my heart is lifted up in praise.

THE LAST JUDGMENT

Ah, those who love not God
Will find their doom far in the future years
But He whose justice sends them far from Him
Will part from them with tears.

Surely for those missionaries and Japanese Christian workers who minister so gladly to these unfortunate men and women, there must be a peculiar fellowship with One whose heart was moved with such compassion that He stretched out His hand to touch poor lepers, long ago.

"O God, the cleanest offering
Of tainted earth below,
Unblushing to Thy feet we bring,
A leper, white as snow."

INDIA—FATEHPUR

VILLAGE SUNDAY SCHOOL WORK

MARGARET JONES

I WANT to tell you a little about the Village Sunday-school work which we undertook this winter. At the beginning of October we started three new Sunday-schools in nearby villages. Dr. Spencer and two nurses took charge of one, Eru, our Bible woman opened a second one, while two other of our Christian nurses and myself, were in charge of the third. Our assistant missionary, Miss West, kept the old school in the Memorial Dispensary, and she too was aided by our good nurses.

My school was among the leather workers. They were always at work when we were

there; poor things, they have no rest-day from toil in heathen lands. The hides were in all stages of soaking, washing, drying, and smelling! The last was always terribly evident, but we tried hard to forget it. Here in India we have a Sunday School Union for village work, and we followed the regular course of lessons furnished by them, gathering the poor women and children about us. They were very ignorant and simple, but one lesson, we tried week after week to make plain to them, that Jesus Christ is a Saviour from sin. We taught them only two *bhajans*, as Indian songs like our hymns are called, but both these *bhajans* had the way of salvation very clearly shown in them, and we sang them over and over again, every Sunday throughout the winter, until at last our pupils could sing them quite well. We were determined that at least that much of the Gospel should be put in their little heads and hearts to *stay*, and, oh, how we prayed that the older ones as well, might be touched by the Holy Spirit.

It is not wise to force one's way into the homes of these poor, superstitious people. Even one's shadow falling across a threshold may be feared as an evil omen, while if by any chance, the missionary's skirt should so much as touch one of their water jars, it would cause great distress. If the vessels so contaminated should be of brass it would mean a great deal of hard scouring to make them ceremonially clean again, while if of earthenware, they would have to be quite destroyed. No wonder the poor things do not want us in their homes!

I said to my helpers, "Let us at least sit down on the ground under this tree and sing some hymns." We had grown a bit discouraged for we so hated to go home without having had the opportunity to speak to even one. Just as we had seated ourselves, a very respectable looking Mohammedan woman came out and said, "Will you not come and sit on my veranda?"

We gladly accepted, and after making us comfortable, seven or eight women and three or four men sat down and listened while we sang and talked and quietly prayed. Never have I seen more attentive listeners and never did our earnest nurses give a more direct and telling message when they talked. We came away feeling refreshed, and sure that the Holy Spirit had led us that day. We beg you who read this to pray that the seed sown in these way-side Sunday-schools, may bring forth fruit for the Master's Kingdom.

HERE AND THERE

"KEEP INNOCENCY"

BISHOP Brent, in an address before a student body of young women a few years ago, quoted this striking old English translation from the Vulgate, of a clause in the Psalter. He said, "To 'keep innocency,' means 'to keep or hold fast native virtue.'"

Some rare saints there are, who through all the experiences of life have kept intact the freshness of childhood, its buoyancy, its trustful expectation, its obedience. Often the finest charm in the wisest and greatest among us, the "giants" of our day, is this appealing quality of child-likeness.

The difference is great between childishness and child-likeness. There is no sadder sight than that of arrested development, either in the physical or mental state, and St. Paul, writing to those who were his disciples in things spiritual, said, "Be not children." Yet he urges upon Christians the cultivation of the child-like spirit—"Be ye therefore followers of God, as dear children."

"Keep innocency." What are some of those native virtues that should be carried into maturity, not simply that the character may have charm, but that it may be strongly effective in our Lord's service?

There is the child-like quality of *obedience*. Are we really yielding unquestioning obedience to our Lord's commands, as revealed in His Word to us? Take one example only—obedience in the matter of prayer. There seem so many difficulties in the way of obedience to Christ's oft-repeated admonitions and commands to pray.

"I do not feel in the mood for prayer. I cannot go into it with all my heart, therefore would it not be hypocritical to pray?"

But our Lord says, "men ought *always* to pray," and is it not ours to obey even when we do not "feel?"

"But my prayers are ineffective; they do not bring results."

Results are not our first concern. Jesus says, "Pray." We cannot go beyond that. Again we stumble over the philosophy of prayer. Because we cannot understand its reasonableness, we fail to pray. Little children cannot always understand the *reasons* why they must obey. And what of the difference between our finite minds, and the infinite understanding of Him who commands us to pray? If we would study our Lord's teach-

ing about prayer, and His own wonderful prayer-life, in the light of the spirit of simple obedience, many of our difficulties would clear away. The last of them would vanish as we persevered in the path of obedience.

Another "innocency" or native virtue of childhood is *trustfulness*. The normal child when by the side of a known and trusted friend has no fear. Father's or Mother's hand is all-sufficient to guide and protect. Is it because we do not know our Heavenly Father well, that we so often forget to trust all our moments to Him? His loving care has never failed us yet—nor ever will.

Frankness, simplicity, fearlessness, directness, large expectation—these are all qualities of childhood and of the child-like spirit, that would transform our lives and service were they ours.

A solemn thought is that they *must* be ours, if we are ever to enter the Kingdom of Heaven—for did not our Lord say that its door was open only to those who became as little children? And how can we hope ever to lead others into that Heavenly way, if we ourselves are strangers there?

Do we feel in these busy and complex lives of ours, that we are far from the "innocency" which the Psalmist admonishes us to guard? Even if it be so, there is a way back. The child-like spirit is not an *attainment*. Neither is it altogether a development. Rather, it is a matter of attitude, of relationship. As we learn through prayer, and study of the Word, to know God in His personal Fatherhood, and Jesus Christ in His Elder Brotherhood, we shall find ourselves walking with Him with the trust and simplicity of children. He will give His Spirit to teach us to cry "Abba, Father." We shall "become as little children," in His Kingdom.

AN IMPRESSION

IT is about four months since the new editor of the LINK began the task which is to her a high privilege, of preparing and issuing our little periodical. During that time she has read many of our missionaries' letters, formal and informal, and a variety of sketches and other contributions grave and gay. All this has deepened a conviction that was already hers—that our missionaries *really believe in prayer*. Have our readers noticed—I am sure they have—that rarely is there an article by a missionary, be it long or short, that does not end with an appeal to us to pray? See the articles this month. From far India Miss

Jones sends a cry to us to pray for their little neighborhood Sunday-schools, one of the "by-products" of our hospital work there. From Japan comes the appeal that we pray for more workers to enter the open doors of opportunity. China says, "Pray for us."

Dear friends, our busy missionaries are laying upon us a very grave responsibility. How can we disappoint them? How can we fail them? Is each of us in the home-land doing her share to help? Our missionaries truly believe that prayer "brings things to pass." Our Lord Jesus believed it, for He prayed. Do we?

THE AMERICAN CENTENARY CLOCK AND BELL TOWER IN THE CITY OF RANGOON, BURMA, BRITISH INDIA

EMILIE S. COLES, in *Bible Society Record*

THIS tower reaches completion while the American Bible Society celebrates its Centenary. It is a thank-offering to God the Father, "who sent his Son to be the Saviour of the world"—the Son, "who loved us and gave himself for us"—the Holy Spirit, ever with us to "guide into all truth."

We are assured that the Tower will last, with care, for centuries. It is fireproof, the material of which it is built being English white glazed terra cotta. The first floor is of marble, and the stairs leading to the Observation Room above are of iron. The vane is bronze. With the four-dial striking clock and the Westminster peal of bells (after Handel), its cost will be over twelve thousand dollars—paid by J. Ackerman Coles, M.D., LL.D., of New York City. As an American, he rejoices at the success, through divine power, of American missionaries, aided by American missionary, Bible, and tract societies and other agencies.

On the first and largest bell are these words: "A gift in grateful recognition of what God has wrought through American missionaries during the past one hundred years." It also has the following inscription: THE ANGEL OF THE LORD SAID, BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY WHICH SHALL BE TO ALL PEOPLE; FOR UNTO YOU IS BORN . . . A SAVIOUR, WHICH IS CHRIST THE LORD. . . . GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN. The inscription on the second bell reads: HIS NAME SHALL BE CALLED WONDERFUL, COUNSELOR; the third: THE MIGHTY GOD, THE EVERLASTING FATHER. The fourth and smallest reads: THE PRINCE OF PEACE.

The tower is a copy of the tower of the old Colonial Church in Salem, Mass., said to have been patterned after the tower of an English church designed by Sir Christopher Wren. Having passed through the tower of the old Salem church on February 6, 1812, after their ordination as the first American foreign missionaries to Asia, Adoniram Judson, Samuel Newell, Samuel Nott, with their wives, Gordon Hall, and Luther Rice, sailed for India, and, reaching Calcutta the same year, were hospitably received by the English missionary, William Carey. In 1813, Adoniram Judson and his wife landed in Rangoon. We learn from Prof. J. F. Smith that Dr. Judson early undertook the task of translating the Bible into Burmese; that he completed the New Testament in 1828, which was printed in 1832; that he finished the translation of the Old Testament in 1834 and that it was issued the next year. The American Bible Society gave \$23,200 for the printing of Dr. Judson's version of the Scriptures in Burmese. Dr. Coles has in his library a copy of the Burmese Bible (second edition), printed in Maulmain in 1840. On the fly leaf is written:

To Mr. Robert Robinson, Newcastle-upon-Tyne, with the affectionate regards of the translator.

A. JUDSON.

Maulmain, November 30, 1840.

Prof. Smith adds that "the companions and successors of Dr. Judson took up similar tasks for other races. In the one hundred years since the arrival of Dr. Judson in Rangoon the Gospels, at least, have been translated into no less than six of the indigenous languages of Burma. The Christian message is now accessible in their own tongues to nearly 11,000,000 of the people of the land." Dr. Judson labored in Burma nearly forty years, compiling also a Burmese Dictionary.

In 1813 Luther Rice sailed for America to solicit funds; and the Notts and Hall for Bombay. In 1814 Newell joined them—bereft of his wife and child. Through him the Ceylon Mission was begun in 1816. Gordon Hall was the founder of the American Marathi Mission, India. His tract on the needs of the heathen and the duty of the churches in America led the beloved physician, John Scudder, M.D., to leave his successful practice in New York City, and, with his devout wife, sail for Jaffna, Ceylon, in 1819.

As he was bidding his friends farewell, his words of glad assurance that the Lord was leading him caused James Brainard Taylor to surrender himself, also, to a like service, as

missionary to the American Indians. "From its first year," says Dr. Henry O. Dwight, "the American Bible Society undertook to supply Scriptures to missionaries among the American Indians." For thirty-six years the Rev. John Scudder, M.D., D.D., labored in Ceylon and on the continent of India, where he was aided and succeeded by his seven sons, with their families.

The one Hundredth Annual Report of the American Baptist Foreign Mission Society states: "One permanent result of the Judson Centennial at Rangoon will be a Tower with a clock and Westminster chimes. It will be in a position where it can benefit the city at large, and will be a beautiful and fitting appreciation of the missionary pioneers of a century ago and of their successors down to the present day."

The tower is seventy-five feet high by fourteen feet square, and its site is well adapted to evangelistic work.

AN OPPORTUNITY

In our mission room are just twenty-three left over Prayer Calendars. Are there twenty-three friends who have not copies, and who would like to respond to the appeal of our workers for "more prayer," who will ask for them and use them during the year?

No new ones will be issued until 1917.

WHAT JAPAN NEEDS

Writing of pioneer work in the Hokkaido, Mrs. George P. Pierson, after describing a country evangelistic trip, adds:

"I got home with three ideas:

1. The great pleasure, promise and 'pull' of the country work. Our country Christians *think*, and will have strong meat.

2. The hold Buddhism has *even here in the Hokkaido* over the people; largely due to its time-honored activities at times of family-be-reavement when hearts are most susceptible, and to the momentum it enjoys from its 1,000 years start of us Christian propagators: "Stern chase is long chase," as Dr. Verbeck used to say. Ergo: "All at it, and at it all the time!"

3. The vital need of *resident* Christian workers, Japanese pastors, or foreign missionaries, or better still, *both*, in our country stations. The Buddhists are always "in residence," and there is a Buddhist temple, with at least one priest inside, for every Protestant Christian in Japan. *Absent treatment* will not meet the case."

"Failure is often that early morning hour of darkness, which precedes the dawning of the day of success."

FOR MISSION BANDS

A SUNDAY SCHOOL IN SHANGHAI

MARY J. IRVINE

I WANT to tell you of one of the Sunday-schools our mission is carrying on, in the Shanghai district. We call it the Arsenal Sunday school because it is close to the Kingnan Arsenal, and the boys and girls who attend it come from families employed by its factories. Thousands of men are engaged in work here. The buildings are scattered over many acres of ground, on the Whangpo river front. These buildings stand within massive walls with strong iron gates, and watch-towers. On the top of the walls are mounted large guns. Soldiers are there day and night on patrol. A walled avenue a few rods long leads to a gate opening into the machinery halls, where gun-powder, guns, and cannon of all kinds are turned out.

My evangelistic work led me to house-to-house visitation in this neighborhood, and at last after visiting many homes, and realizing the strategic importance of this spot, it seemed wise to open a Sunday-school. We began about a year ago, opening our school in the home of a Christian woman who lives on the main street outside the walls. The people of the neighborhood are from nearly every province in China, and speak in many different dialects, yet the great majority of them can understand and use the Mandarin tongue.

The house was not an attractive one—only mud floors and dingy looking walls, yet from the very first the dull little rooms were crowded with children and with adults, women and men as well. The number of those who came at the beginning was about one hundred, and how to secure order was a real problem, for these children, on the street from morning to night, knew little of order and discipline. Some of

them, however, were regular school attendants, going to the elementary schools six days a week. These were our most regular attendants, and with them we could soonest make friends. At first no attempt could be made at registration, but gradually order has been evolved. Now the Sunday-school is divided into classes, and a regular lesson plan is followed. We can get these lessons in Chinese, printed on pretty illustrated cards, and they are immensely attractive to the children. They love stories, and when one is being told, sit as quietly as little mice, listening to every word. It is truly encouraging to see how they have learned to sing our hymns, and a good number can repeat each Sunday's Golden Text. Some of them can tell the lesson story in their own words and answer any question on it which their teacher puts to them.

We were looking forward with such pleasure to giving our Arsenal Sunday-school a bright and happy Christmas, when suddenly, about three weeks before, soldiers began to fire, and booming cannon could be heard. For a few hours everyone in the district was seized with terror at this sudden rising of the rebel forces. At once whole families, in sheer terror left the neighborhood, while others, staying themselves sent their children away to places of safety. This depleted our number

sadly, so that on Christmas day we had only fifty children. To them we gave little gifts, a pretty Christmas card with greetings all in Chinese, and a gay handkerchief to each. We had singing too, and a Christmas talk—the first in all their lives. I am sure if you could have seen all those dancing black eyes, and have heard them singing their Christmas songs, you would have loved them. Perhaps some one who reads this would like to make Christmas number two, for this promising little school, a happy one.

And now for our best news. At our last Communion, five children from the family in whose home this Sunday-school is held, were baptised, and the two eldest stood with their own father and united with the Church. There are others in the school who love our Lord Jesus and will be His true followers. Will you not think of and pray for these boys and girls in this Sunday-school?

Already some friends have helped us in our work of winning the children. One friend sent pictures and another sheets with suitable texts, to brighten the dull walls. Still another friend gave us money for rent for several months. It is beautiful to be co-workers with God in this work of leading the children of this eager, longing, aspiring people, to the Saviour.



THIS picture roll has taken a long journey. It began its activities in a Sunday-school in America, and that Sunday-school instead of retiring it "to the shelf," sent it on a missionary career to Japan. It is still attending Japanese Sunday-schools. Last summer it visited two mountain villages. It is now

in Yokohama, and on duty often in various city schools.

Are there other friends who would like to send their used lesson picture-rolls on such a useful mission? They should be sent directly by post to our mission stations and not through the Mission Room.

RECEIPTS of the Woman's Union Missionary Society of America, from May 1 to May 31, 1916.

ALLAHABAD, INDIA

N. Y.—Jamestown, Mrs. L. C. Ely, for Miss Bertsch's work,	\$50 00	
Pa.—Philadelphia Br., Mrs. Wm. Waterall, Treas., in memory of Mrs. Daniel Haddock, Jr., for Bible Reader's support, 80.00; Mrs. Agnes Wybrow's salary, Agnes Hulburt School, 80.00,	160 00	
Total,		\$210 00

CALCUTTA

Mass.—Boston Br., Miss M. E. Magrath, Treas., Zenana Mission, Trinity Ch., Miss Evelyn Dix, Collector, Morrill Scholarship, 50.00; Lowell Scholarship, 50.00; Phillips Brooks Scholarship, 50.00; Special for Gardner Mem'l School, 60.00; toward salary of Miss Norton, 143.50; Gertrude Parker Scholarship (orphanage), 30.00,	383 50	
N. J.—Ridgewood, Mrs. F. H. White, Helen Eliza White Scholarship,	5 00	
Pa.—Germantown Aux., Miss Mary Hallows, Treas., First Presby. Ch., 60.00; individual subscriptions, 20.00, for orphanage; Philadelphia Br., in memory of Mrs. J. L. Richards, for Bible Reader, 75.00; Agnes W. Leavitt Scholarship, 30.00; Virginia Lindsay (orphan), 20.00,	205 00	
Total,		593 50

CAWNPORE

Mary Avery Merriman School

Mass.—Boston Br., Zenana Mission, Trinity Ch., Miss Evelyn Dix, Collector,	150 00	
N. Y.—New Brighton, Mrs. J. J. Wood, for Parbulia,	2 00	
N. J.—Englewood, Polygon Society, Miss Olive Lyford, Treas., for Ruth, 10.00; Plainfield, B. B. F., for orphan, 5.00,	15 00	
Pa.—Germantown Aux., Mrs. D. E. Crozier, for Sarah, 20.00; Philadelphia Ref. Epis. Ch., Women's For. Miss. Soc., Miss M. L. Brearley, Treas., Scranton Friends, for Jane, 20.00; Philadelphia Br., for Alice and Piyan, 40.00; Tyrone, Miss Agnes Cass, for Annie Cass, 20.00,	100 00	
Cal.—Pasadena, Miss W. J. Webb, for Lily, 20.00; Mrs. G. W. Stimson, for orphan, 20.00,	40 00	
Total,		307 00

FATEHPUR

Lily Lytle Broadwell Hospital

N. Y.—Brooklyn, Mrs. Peter McCartee, quarterly payment for Miss Durrant's salary, 25.00; New York City, Miss A. C. Moffat, for bed, 25.00; Syracuse, Mrs. Robert Townsend, in memory of Miss S. D. Doremus, for support of nurse, 50.00,	100 00	
N. J.—Plainfield, Mrs. H. S. Fullerton, for Hospital, 5.00; for rescue work, 5.00,	10 00	
Total,		110 00

JHANSI

Mary S. and Maria Ackerman Hoyt Hospitals		
Mass.—Boston Br., Zenana Mission Trinity Ch., Miss Evelyn Dix, Collector, for bed,	60 00	
Pa.—Philadelphia Br., Dr. Ernst, Automobile Fund, 100.00; Shippensburg, N. S. School collection, Miss A. V. Horton, Treas., 8.43,	108 43	
Total,		168 43

SHANGHAI, CHINA

N. Y.—New York City, Friend, for screens and hot-water plant, Bridgman School, 430.00; Children's societies, DeWitt Mem'l Ch., Mrs. E. L. Gilbert, for Miss Irvine, 16.00,	446 00	
Pa.—Germantown Aux., for Chinese day school,	40 00	
Total,		486 00

YOKOHAMA, JAPAN

N. Y.—Brooklyn, Mrs. Calvin Patterson, for Chiyo Yamane, 40.00; Miss M. L. Patterson, 40.00, scholarship,	80 00	
Pa.—Germantown Aux., Mrs. D. E. Crozier, scholarship,	40 00	
Total,		120 00

GENERAL FUND

Mass.—Boston Br., Miss E. P. Dunton,	2 00	
N. Y.—Brooklyn, A Friend, for printing leaflets, 25.00; Tappan, Friends, 5.50,	30 50	
Md.—Baltimore Br., Miss E. M. Bond, Treas., Mrs. M. H. Grosvenor, an. sub., 1.00; in memory of E. C. W., 5.00,	6 00	
Total,		38 50

SUBSCRIPTIONS TO MISSIONARY LINK

Dr. M. C. McLean, .50; Miss Katharine Kennedy, .50; Miss M. L. Woodruff, 1.50; Philadelphia Br., 8.00; Baltimore Br., .50; Germantown Aux., .75; Mrs. Haskard, 2.00; sale of leaflets, 2.00,	15 75	
Total,		15 75

WILLING AND OBEDIENT BAND

Cawnpore.—Mrs. C. W. Reihl, for Bible Woman,	15 00	
Miss B. B. Brown, for Shushila,	10 00	
Miss A. J. Gould, for Louie,	25 00	
Jhansi.—Dr. J. H. Ramsburgh, 5.00; Mrs. Van Drive, Miss Mina Starr, for Boy,	2 00	
China.—Mr. and Mrs. Wm. Montgomery, for Mrs. Sung,	30 00	
Japan.—Mrs. C. B. Penrose—Harada Shobi, Mr. John Scott—Toyo Fiyita,	30 00	
Miss E. G. Fradley—Kotoji Ito, Mr. and Mrs. W. H. Fredericks—Nana Aikana,	5 00	
Mr. and Mrs. Franklin Cox—Shigeri Tesukahara,	60 00	
Mr. F. M. Gillingham—Fude Matsuoake,	30 00	
Miss A. R. Harper—Yoshi Otawara, Dr. J. H. Ramsburgh—Fujikana Sta.,	5 00	
Miss H. D. Boone—Kiku Yamane, Miss Jane H. Pitkin—D. M. S. Chapel,	20 00	
Mr. and Mrs. Benj. Daniels—Sue Kibe,	15 00	
Mr. and Mrs. G. T. Bisel—Yasu Hayashi,	5 00	
Mrs. R. Kane—Iwamoto Chapel, Mr. Chas. Hess, in memory of mother—Kiku Baba,	60 00	
Mr. Chas. Hess—Kura Taigucki,	60.00	
Total,		410 58

SUMMARY

Allahabad,	\$210 00
Calcutta,	593 50
Cawnpore,	357 00
Fatehpur,	110 00
Jhansi,	175 43
China,	516 00
Japan,	443 58
General Fund,	38 50
Link Subscriptions,	15 75

Total, \$2,459 76

CLARA E. MASTERS, Ass't Treas.

MAY RECEIPTS OF PHILADELPHIA BRANCH
(Mrs. Wm. Waterall, Treas.)

Interest on Harriet Holland Fund,	\$175 00
Through Mrs. Shoemaker:	
Mrs. John Ashbridge,	1 00
Through Mrs. Abel Stevens:	
In memory of F. C. I. Greenough,	10 00
In name of Lydia I. Greenough,	10 00
Through Mrs. Richard H. Wallace:	
The Misses Pottes,	2 00
Miss A. E. Gourley,	2 00
Mrs. R. H. Wallace,	2 00
From Miss E. B. Lüdus, Link,	50
" Miss E. H. Roberts, Link,	.50
" Mrs. Warrington, Link,	.50
" Mrs. Waterall, 2 Links,	1 00
Interest on Harriet Holland Fund,	2 50
Quarterly Interest, Pa. R. R.:	100 00
Mrs. Williams Fund,	10 50
Miss C. L. Lindsay Fund,	5 62
Charles G. Tower Fund,	7 88
H. Holland Fund,	3 75
Total,	27 75
	\$332 25

NOTICE!

TO BRANCHES AND BANDS.

Under the present conditions—the great expense for transportation, the high rates of insurance and war risk—will not our friends, who so faithfully in the past prepared boxes for our mission stations, give the valuation of their goods in money?

Amounts received will be forwarded to our missionaries on the field to purchase gifts for Christmas.

Checks and postal money orders should be made payable to

WOMAN'S UNION MISSIONARY SOCIETY
67 Bible House, New York

JHANSI, INDIA.

ENDOWED BEDS

MARY S. ACKERMAN-HOYT AND
MARIA ACKERMAN-HOYT
MEMORIAL HOSPITALS

ENDOWMENT, \$600.

Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.
Mary S. Ackermann Hoyt—Her sister, Mrs. Jeanie C. A. Bucknell.
Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
Maria Ackerman Hoyt—Her niece, Miss Emilie S. Coles.

Mrs. Jeanie C. Ackerman Bucknell—Her niece,
Miss Emilie S. Coles.
Mrs. Caroline E. Ackerman Coles—Her daughter,
Miss Emilie S. Coles.

Mrs. Lavinia Agnes Dey, }
Mrs. Mary B. Humphreys Dey, } Anthony Dey.
"In Memoriam"—A Sister.

Eleanor S. Howard-Smith Memorial—Friends.
Charles M. Taintor Memorial—A Friend.
Mrs. R. R. Graves—Her daughter, Mrs. F. W. Owen.
Associate Congregational Church, Baltimore.
Mrs. A. L. Lowry.

Peace—Mr. S. T. Dauchy.
Annette R. Lapsley Memorial—Miss A. S. Lapsley.
William H. Harris }
Mary A. Harris } Their Children.

Mrs. Henry Johnson—Friends.
Lavinia M. Brown—Mrs. Joseph E. Brown.
Canadian—Canadian Friends.
Jhansi—Friends in India.

Ida Hamlin Webster Memorial—
Her mother, Mrs. M. Jennette Hamlin.
Dr. R. M. Wyckoff—Elizabeth Wyckoff Clark.

Mrs. Geraldine S. Bastable Memorial—
Her husband, Alvin N. Bastable.
Fannie B. Robbins—Her sister, Mary R. Hoffman.
William Harvey—His sister, Mrs. George Trull.
Denis Gerald Withers—Capt. and Mrs. C. M. G. Withers.

Mrs. Jonathan C. Ackerman—Her granddaughter,
Miss Emilie S. Coles.

FATEHPUR, INDIA.

ENDOWED BEDS

LILY LYTLE BROADWELL MEMO-
RIAL HOSPITAL.

ENDOWMENT, \$600.

S. D. D.—Mrs. Samuel J. Broadwell.
Sarah Wallace Memorial—Mrs. Richard H. Allen.
Hannah Amelia White—Mrs. M. Morris White.
Jubilee Thank Offering—For S. D. D.
Elizabeth Davis Espy—Mrs. W. W. Seely.
Marie Haines Broadwell—Mrs. Charles Parsons.
Juliet G. Church.
Laura P. Halsted.
Samuel J. Broadwell—Mrs. Samuel J. Broadwell.
Josephine Lytle Foster—Mrs. Charles J. Livingood.
Bertha Costello Gillespie—Mrs. Anna Costello Ropes.
Susan Morris White—Mrs. Clarence Price.
Sarah Doremus Hamilton—Mrs. Samuel J. Broadwell.
Comfort—
Isabella L. Ballantine.
Elizabeth Ogden Nixon—Mrs. Samuel J. Broadwell.
Mrs. Geraldine S. Bastable Memorial—
By her husband, Alvin N. Bastable.
M. Morris White, "In Memoriam"—Mrs. M. M. White.
"Inasmuch"—
Sarah DuBois Doremus—In loving memory.
Margaret D. Joline—Catharine D. Joline.

More than a Million Persons in New York City have no Bible

The New York Bible Society is the only Society having for its sole work Bible distribution in the City and Harbor of New York.

We are distributing the Bible in fifty-three languages.

New York is the gateway to our Country and in touch with all the world.

Help us to reach the multitudes that are right at our doors.

FORM OF BEQUEST

*I give and bequeath to the NEW YORK BIBLE SOCIETY,
incorporated in the year eighteen hundred and sixty-six, the
sum of _____ dollars.*

NEW YORK BIBLE SOCIETY

66 BIBLE HOUSE

NEW YORK CITY

JOHN C. WEST, President

JAMES H. SCHMELZEL, Treasurer

Rev. GEORGE WILLIAM CARTER, Ph.D., General Secretary

RUDOLPH LENZ

=====PRINTER=====

64 BIBLE HOUSE : : NEW YORK